A

PENITENTIAL OFFICE:

OR, A

FORM

OF

Prayers, Supplications, *and* Interceſſions,

On Behalf of the CHURCH.

RECOMMENDED

To the Uſe of all ſuch as Mourn for the Iniquities of the Preſent Times, and Tremble at the Proſpect of Impending Judgments.

The THIRD EDITION, with the Addition of a SUPPLEMENT.

O Pray for the Peace of Jeruſalem! *they ſhall Proſper that Love thee.* Pſalm. cxxii.

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THE

ADDRESS,

TO ALL THOSE

Whoſe Hearts are touch'd with a Senſe of their Own, *and the* Nation's *Sins.*

THE Impiety and Corruptions of the preſent Age are too Notorious and Bare-fac'd, to need a particular Deſcription; and the Danger thence ariſing, both to *Church* and *State*, too Obvious and Alarming, to require many Arguments, to prove the Immediate Neceſſity of *Repentance* and *Humiliation.*

Moſt Men Feel and Lament the Calamities of the Times; but all do not ſo rightly judge of the Reaſon of them, whence they Come, what they Portend, and what is the proper Remedy. They Feel the *Rod*, but *Hear it not*, or *who hath Appointed it.* (*a*)

(*a*) Micah. vi. 9.

Hence it is, that ſo many miſ-ſpend their Fire in Murmurings and Complaints, aggravating Publick Evils, and inflaming Popular Diſcontents: Others, in bold and bitter Invectives againſt their Superiors and Governors. But all that are Serious and Wiſe, look at the *Cauſe* of our Sufferings, rather than the *Effects*; they conſider [*Quo Fonte derivata Clades*, &c.] whence it is, that all this Evil flows; they ſee, that the true and genuine Source of Publick *Calamities*, are Publick and Epidemical *Sins*. They ſee the very Reverſe of that accurſed (*a*) Book to be true, that *Private Vices*, grown Common and Faſhionable, are *Publick Miſchiefs*. At the ſame Time, while they lament theſe Things in private, they ſtrive to ſtem the Tide of the General Corruption by their own better Lives and Examples, by the Influence of their Converſation, or their Pens. Above all, it is not to be doubted, but they ſtrive earneſtly with God in their Prayers, both Publick and Private, to ſave this *Church* and *Nation* from the Ruin we deſerve, and to avert the Judgments we have Reaſon to fear.

And the Greater, and more Imminent our *Danger* appears, the more Frequent and more Earneſt ſhould our *Interceſſions* be;

(*a*) Fable of the Bees.

eſpe-

eſpecially on Behalf of our Holy and Deareſt Mother, the *Church Eſtabliſh'd*, which at this Time is more immediately the Butt and Object of her Enemies Rage and Malice. Never was ſhe more implacably attack'd by her profeſs'd Adverſaries, never leſs warmly defended by her own Members and Friends, never more deſpiſed by thoſe who are *without* her Pale, or more betray'd by ſome of thoſe who are *within*.

The Deſign then of this *Addreſs* is not ſo much to Exhort the pious Sons of this our afflicted Mother to *Pray for Her* (for that they already do) much leſs is the following *Form* offer'd as a Preſcription to others, or as preſuming to impoſe a private Compoſition on the Publick; but having been drawn up at the Inſtance of ſome ſelect Friends, who have agreed to ſet apart a particular Day in every Month for ſuch an *Interceſſional Office*, the ſame is now, by the Aſſiſtance of the Preſs, communicated to others, who may be diſpoſed to join herein; that ſo, where this little *Manual* ſhall happen to fall into the Hands of ſuch as are *Grieved for the Affliction of* Joſeph, it may contribute to increaſe the Number of this our Society of *Mourners*, and the more Powerfully prevail for Mercy.

As once every *Month* at leaſt is judg'd neceſſary for this Solemn Occaſion, the

Church herſelf has pointed out the moſt *Proper Day* for it, namely, the 16th; as will appear by the Tenor and Deſign of the *Pſalms*, which happen to be appointed for that Day's Service.

This Day, therefore, let every one that loves our *Sion*, and ſeeks her Peace, dedicate to Solemn *Faſtings*, to *Weeping*, and *Mourning*, and cry mightily unto God to ſave her in this great Storm. Earneſtly Praying with Her, and for Her, that he will not deliver his *Turtle-Dove to the Multitude of her Enemies*, nor *forget the Congregation of the Poor for ever.*

But it is not propoſed, that this *Society* ſhould, on ſuch Day, and ſuch Occaſion, *Aſſemble* themſelves together; but rather, in Imitation of the like Appointment directed by God himſelf in the Prophet *Zechariah*, *Ch.* xii. *ver.* 12, 13, 14. that each Member remain *Apart*, and *Mourn* in *Secret*; or, after the Manner our Lord adviſes, *Matt.* vii. 6. that they keep ſo Private and Retired, as *not to be ſeen of Men*; *to Enter into the Cloſet, and to ſhut the Door.*

A holy Agreement in the *Intention*, in the *Office*, and the *Day*, and, as near as may be, the *Hour of Retirement*, will conſtitute as real an Aſſembly, and as regular a Congregation, in the ſight of God, as if we were aſſembled in *one Place.* Altho' our Bodies will be *Apart*, and in different Places,

Places, our Minds will be *United* in the ſame Holy Exerciſe, and our Prayers *Jointly* aſcend, and *meet* together at the Throne of Grace.

One of the Clock, or between One and Three, ſeems to be the moſt Proper Time (and may beſt ſuit the Generality of People) for Retirement on this Solemn Occaſion. Let that therefore, if Poſſible, be the *Hour* of Prayer for all, who are minded to Join herein.

The more attentively we Review the Enormous Wickedneſs, barefac'd Atheiſm, Monſtrous Profaneneſs, and Profeſſed Infidelity, yea, that General Neglect and Contempt of all Religion, which abounds amongſt us, we muſt not only be convinc'd of the Neceſſity of ſuch Ardent, ſuch Frequent and United Interceſſions for this Church and Nation, but feel and adore the infinite Goodneſs and Mercy of God; and even be ſeiz'd with a holy Aſtoniſhment at the Patience and Long-ſuffering of our Heavenly Father, who has hitherto forborn to pour out the full Phials of Divine Wrath on ſuch a People as this.

That *Judgments* will come, and very ſore ones too, we cannot doubt, except they be prevented by a Timely *Repentance*. ——The Deferring our Puniſhment will but make it the heavier when it comes, nothing being more provoking to God than the

the *Abuſe of his Mercy*; ſo that every Year's Reprieve is as far from Inferring a Pardon, as Deſerving one; it may rather aſſure us the more certainly of ſome more grievous Correction.

Indeed, the Evil ſeems to be grown ſo deſperate and incurable, that ſome ſevere Judgment appears *Neceſſary* to prevent a Total *Defection* and *Apoſtacy* from God, and may almoſt be call'd a deſirable *Security* from utter Deſtruction: A *Mercy* rather than a *Judgment*.—— But theſe Things, both as to Time and Meaſure, muſt be left to the Divine Will. In the mean Time, let all who mourn for the Publick Sins, and tremble at the high Diſpleaſure of Heaven, which cannot but be kindled againſt us, endeavour to deliver their Own Souls by an humble and ſincere *Repentance*, and the Souls of Others by Charitable and Fervent *Interceſſions* on their Behalf; and at the ſame time be aſſured, *for their Comfort*, that altho', in the general, they may be involv'd in the ſame Calamities, when *God ariſes to viſit for theſe Things, and to ſhake terribly the Earth*, they ſhall undoubtedly ſave their own Souls, and find *Mercy* (perhaps an Eſcape) in the Day of Wrath. They have Reaſon to Hope, from the following Inſtance, that the Lord will alſo Diſtinguiſh *Them* by *a Token of Safety*; that he will ſay concerning *Them* to the Miniſter

ſter of his Mercy, — (*a*) *Go thro' the midſt of the City, thro' the midſt of* Jeruſalem, *and ſet a Mark upon the Foreheads of the Men that Sigh, and that Cry for all the Abominations, that be done in the midſt thereof.*—— But of the Others, the Wicked and Impenitent, They may expect he will ſay to the Executioner of his Juſtice, —— *Go ye after him thro' the City, and Smite; let not your Eye ſpare, neither have ye Pity. Slay utterly both Old and Young, both Maids and little Children, and Women; but* ☞ *come not Near any Man, upon whom is the* Mark, *and begin at my Sanctuary*, &c.

Seeing then that theſe Things are ſo, and may probably very ſoon be verified upon us, ſhall we not ſay to every Man, who is not yet Awaken'd to the Senſe of our Common Danger, as it was ſaid unto *Jonah*, Ch. i. 6.—— *What meaneſt thou, O Sleeper? Ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.*

Since writing the foregoing Invitation, a little Treatiſe of the Pious Biſhop *Hall*, on the like Subject, hath fallen into our Hands, intitled — *The Holy Order of Mourners in Sion*; which containing ſeveral *Rules* and *Reſolutions* for the better Regulation of ſuch a *Fraternity*, and for more effec-

(*a*) Ezek. ix.

tually

tually anſwering the Deſign, 'tis thought proper to inſert the ſame with ſome few Alterations, as well for the Benefit and Uſe of the ſaid *Rules*, as to give the greater Sanction and Authority to the preſent Propoſal.—Thus then the Biſhop;

'*Foraſmuch* as there is no well-affected 'Chriſtian, that is not deeply ſenſible of 'the woeful Calamity of this once-glorious 'Church, now humbled into the Duſt of 'Confuſion, and expos'd to the Pity of 'all thoſe Foreign Neighbours, which 'heretofore Bleſſed it as a ſingular Pattern 'of Divine Mercy, and to the Scorn and 'Deriſion of *Gath* and *Askelon*; and for-'aſmuch as it is, and hath been ever the 'Practice of the Enemies of our Peace, 'to range themſelves into ſeveral Ranks 'and Files, under various Forms, Quali-'ties, and Denominations, as on the one 'Side the *Society of Jeſus*, the *Order of the 'Glorious Virgin*, and the reſt of this Kind, 'not eaſy to be numbered; on the other 'Side, *Seekers*, *Quakers*, *Dippers*, *Ran-'ters*, and ſuch other Prodigies of Miſ-'religion and Faction; and thereby have 'found Advantage ſeveral Ways for the 'promoting our Ruin; Why ſhould it 'not be found requiſite, that We, the 'Profeſſed Servants of our Lord *Jeſus 'Chriſt*, Orthodox and Genuine Sons of 'the *Church of England*, thro' a juſt Re-

'ſent-

'ſentment of our Miſery and Danger, 'ſhould firmly Reſolve, for the Counter-'mining of theſe Engineers of Hell, and 'Conſpirers of our Deſtruction, to enter 'into a ſafe, warrantable *Holy Fraternity 'of Mourners in Sion?* whoſe Profeſſion 'and Work ſhall be a Peculiarity of De-'votion, ſtriving with fervent Prayers and 'Tears to obtain from Heaven a Seaſon-'able Redreſs of theſe our preſſing Cala-'mities, and a Prevention of that utter 'Overthrow and final Devaſtation, which 'threatens this miſerable Church, where-'in we *yet* live: And for this Purpoſe, 'may it be thought meet to Tye our-'ſelves, by our Silent and Secret Vows, 'to theſe *Rules* following:

'1. That without all Offenſive, Tumul-'tuous, and Suſpectible Complottings and 'Conventions, we ſhall hold up our Pri-'vate Devotions, and perform theſe our 'Godly Undertakings to that ſole End 'and Purpoſe.

'2. That there ſhall be no Superiority 'or Subordination in the Holy *Fraterni-'ty*, nor any Soul more intereſted in it 'than another; and therefore no Forma-'lity or Ceremony of Admiſſion into it, 'but a free and voluntary Entrance left 'open for all Comers into this ſtrict Courſe 'of Chriſtian Auſterity; without any Noiſe,

'without

‘ without the requir'd Notice of any, but
‘ God and their own Conſcience, that the
‘ World may well ſee and know, that here
‘ is no other Deſign than purely *Spiritual*;
‘ aiming at nothing but a Religious Tranſ-
‘ action between God and our Souls; and
‘ conſiſting in the Performance of the un-
‘ queſtionable Exerciſes of Piety and true
‘ Devotion.

‘ 3. That we ſhall Zealouſly engage our
‘ Neighbours and Friends to join in this
‘ *Society of Interceders* for God's Church,
‘ and to be Liberal of their Sighs and
‘ Tears, and Prayers for the happy Reco-
‘ very of it.

‘ 4. That we will effectually Endeavour
‘ to work our Hearts to a ſound Humilia-
‘ tion for our Own Sins, which have help'd
‘ to contribute to the common Stock of
‘ our Miſeries; and daily renew our Vows
‘ of a more ſtrict and holy Obedience, and
‘ a more cloſe Walking with God for the
‘ future.

‘ 5. That we will deeply lay to Heart,
‘ and paſſionately Mourn for, and Lament
‘ the Sins of the People, repreſenting them
‘ to our Thoughts in their heinous Na-
‘ ture and Quality, humbly begging for
‘ their ſerious Repentance of them, and
‘ earneſtly deprecating the Judgments pro-
‘ voked by them.

‘ That

'6. That for this End, [this *Charitable* End only] we ſhall do our beſt Endeavour to get a competent Knowledge of the ſad Eſtate of this diſtracted Church of ours, and a due Apprehenſion of the Peril, wherein it ſtands; as alſo of the terrible Blaſphemies, and damnable Hereſies, which have been of late diſgorged from the Mouth of Hell amongſt us; and thoſe Helliſh Practices, which have follow'd thereupon, to the high Diſhonour of the Majeſty of that Holy God, whom we pretend to ſerve; to the utter Shame of that bleſſed Goſpel, which we profeſs; foraſmuch as we cannot mourn for what we know not, nor mourn Enough, for what we do not know to be ſo tranſcendently Sinful.

'And as of the *Sins*, whereby we have mov'd the fierce Anger and wrathful Diſpleaſure of our God againſt us; ſo likewiſe ſhall we take Notice of the *Judgments*, whereby we have ſmarted from his moſt juſt Hand;' [here he deſcribes the Miſery of the *Civil War*, and then proceeds.]

'7. But of all *Judgments*, none have Cauſe to make ſo deep an Impreſſion on us, as the *Spiritual*; as knowing, that as our God is terrible in all his Inflictions, ſo moſt of all, where he is leaſt felt; when he pays us in our own Coin; when

‘ he puniſhes us with our *Sins*, making
‘ one Sin the Avenger and Executioner
‘ of another; when he repays our actual
‘ Rebellion againſt him with a ſenſeleſs
‘ Obduracy, with a plauſible Security and
‘ Deadneſs of Spirit; when he rewards
‘ our Neglect and Contempt of his Ordi-
‘ nances with giving us up to Spiritual
‘ Deluſions, and to the Seductions of the
‘ Spirits of Error, to prodigious Whimſies,
‘ and Heretical Blaſphemies.

‘ 8. That we ſhall not fail every Day
‘ to pour out our Hearts in ſtrong Cries
‘ and fervent Prayer to our God, that he
‘ will be pleaſed, now at laſt, to viſit this
‘ Diſconſolate Church in Mercy and Com-
‘ paſſion, and cauſe the Light of his Coun-
‘ tenance to ſhine upon us again.

‘ 9. That the Matter of our Prayers
‘ ſhall be, the Illumination, and Reduc-
‘ tion of thoſe our weak Brethren, which
‘ offend thro' *Ignorance*; for the Conver-
‘ ſion of ſuch as are not *wholly* obdured,
‘ and *wilfully* oppoſe the Truth; for the
‘ ſeaſonable Confuſion of the deſperately
‘ Malicious Enemies of God and his
‘ Church; for the ſettling of the Church
‘ of God in Righteouſneſs, Order, and
‘ Peace; for the Prevalence and happy
‘ Succeſs of the Goſpel againſt all Schiſm,
‘ Hereſy, Errors in Opinion, and Wick-
‘ edneſs of Life; for the Diſcovery and

‘ Defeat

'Defeat of all the Devices and Machinations of *Satan*, and all his accurſed Inſtruments againſt the Church of *Chriſt* in all Parts of the World, and eſpecially thoſe disjointed Members of it, wherein we are intereſted; for the Encouragement and Proſperity of all thoſe that are faithful in the Land, and hearty Well-wiſhers to our *Sion*; for the Averting of thoſe heavy and deſolatory Judgments, which our Sins have ſo long and ſo loudly called for; and laſtly, for the Making up of our deplorable Breaches, and Reuniting of all honeſt and faithful Hearts in a firm Concord and Chriſtian Love.

'10. That we ſhall [every (*a*) Week] ſet apart one Day for this holy Purpoſe, wherein we ſhall humble ourſelves in *Private Faſting* and *Prayer*, till it ſhall pleaſe our God to Return to us in his wonted Compaſſion, and to put an End to thoſe deadly Diſtractions under which we labour.

'11. That we ſhall willingly abridge ourſelves of our wonted Pleaſure; not giving ourſelves Leave to enjoy any Publick Meetings of Mirth and Jollity, nor take the Liberty of thoſe lawful Recreations, which we have formerly made uſe of, whilſt the Hand of God lies thus heavily upon this Church and Nation.

(*a*) So the Biſhop.

‘ 12. That it ſhall be the Deſire of our ‘ Souls, that all, who ſhall condeſcend to ‘ join together in the Profeſſion of this ‘ holy *Fraternity*, be alſo knit together in ‘ an entire Affection to one another; and ‘ be ready to ſhew all mutual Reſpect of ‘ Chriſtian Love and Obſervance to each ‘ other, upon all Occaſions; being withal, ‘ in all Meekneſs of Spirit, charitably af- ‘ fected to, and lovingly converſing with ‘ thoſe our Brethren and Neighbours, which ‘ are not *yet* ſo ſenſible of the juſt Cauſe ‘ of their Humiliation.

‘ 13. That in the Conſcience of our own ‘ Wants and Infirmities, we ſhall make ‘ it our Care to ſpend our main Cenſures ‘ upon ourſelves, and our own Enormities; ‘ not being apt to fly out upon the ‘ Weakneſſes and Defects of our Bre- ‘ thren; bearing with thoſe, who are ‘ otherwiſe minded, in Matters of an In- ‘ ferior Nature, not aggravating the Blame ‘ of thoſe Actions, which may be capable ‘ of a gentler and milder Conſtruction; ‘ and reſerving the Edge of our Zeal for ‘ thoſe foul and groſs Offences, which car- ‘ ry open Guilt in their Faces; making ‘ Head againſt them by all Spiritual Re- ‘ ſiſtance, and Godly Endeavours of Re- ‘ formation.

14. [A Rule proper to the *Clergy*, who think fit to enter into this Society] ‘ That, ‘ when-

‘ whenſoever we ſhall be called to deliver
‘ the Meſſage of God to his People, in
‘ Publick Auditories, we ſhall not fail to
‘ lay open, and bewail the Sins of the
‘ Time; and to rouſe up our Hearers
‘ with all Zealous Exhortations, to a Live-
‘ ly Senſe of juſt Sorrow for the univerſal
‘ Overflowings of Wickedneſs, and to a
‘ Vehement and Godly Striving againſt
‘ the Stream thereof, by their Prayers and
‘ utmoſt Endeavours.

‘ 15. That we ſhall heartily labour
‘ [both *Clergy* and *Laity*] not to be found
‘ defective in the Uſe of all good Means,
‘ whereby the Peace and Welfare of God's
‘ Church may be procur'd and maintain'd;
‘ and ſhall carefully avoid all ſuch Ways
‘ and Means, which may in any ſort en-
‘ danger the *Widening* the unhappy Breach-
‘ es, and *Multiplying* of the many and mi-
‘ ſerable Diſtractions thereof.’ —— Parti-
cularly [Let us add, as the *Proper Con-
duct* of true Chriſtians, in theſe our Pre-
ſent evil Times, eſpecially of *Mourners*,]
that we ſhall avoid all *Party-Diſtinctions*,
all Meddling whatſoever in any *Political
Diſputes*, all Siding with, or Encouraging
any *Popular Diſcontents*, or Reflections *a-
gainſt thoſe Powers*, whom God hath plac-
ed over us. Praying for, not Cenſuring
our Governors. Bleſſing God for what Ad-
vantages we enjoy under *their Adminiſtra-*

tion, and imputing what Others Condemn as *Defects*, to our own *Sins*, and great Unworthineſs.

'These are the Laws to which all are 'Invited to bind themſelves, who, in theſe 'doleful Times, feel in their Hearts any 'Senſe or Compaſſion of the Publick 'Evils; beſeeching Him, who is the Fa'ther of all Mercies, to enable us, by 'the powerful Operation of his good Spi'rit, to an effectual Performance of all 'thoſe our holy Engagements; that after 'the ſhort Time of our *Mourning* in this 'Vale of Tears, we may be admitted to 'be the Bleſſed Partakers of that *Eternal* '*Joy*, which abides for all His in Hea'ven.

After ſome Arguments uſed to juſtify this propoſed *Inſtitution of Mourners*, the Holy Man proceeds —— '*Mourn* then, 'my Brethren, *mourn* heartily, but (as the 'Apoſtle in another Caſe) *Mourn not, as* '*Men without Hope.* Be not diſhearten'd, 'O ye faithful *Mourners in Sion*, as if ye 'were Hopeleſly condemned to a perpe'tual Darkneſs, and were doom'd to dwell 'under a Cloud of endleſs Sorrow. The 'Almighty will find a Time to have Mer'cy upon his poor Church, and to clear 'up his Countenance towards his Choſen 'Ones: — wiping away all Tears from 'their Eyes, and all Spots from their Fa-

'ces;

‘ces; and anſwering the holy Deſires of ‘their Hearts, in ſhewing them *his Sion* ‘in her perfect Beauty. Could we but ‘weep ſoundly, he would ſmile on us, ‘and comfortably ſhine on his Sanctuary, ‘and make the Place of his Feet glorious, ‘even an Eternal Excellency, the Joy of ‘many Generations.

A Prayer, with which the Biſhop concludes; and it may ſerve either as a Preparative to the following Office, *or be made a Part thereof.*

FOR the Preſent, O our God, thou haſt removed our Souls far from Peace; thou haſt moſt juſtly filled us with thine Indignation; for we have deſerved that thou ſhould'ſt pour our Iniquities upon us, and ſhould'ſt bring upon us the Fruits of our own Thoughts, and meaſure our Works into our Boſoms; and cauſe us to drink at thy Hand, the Cup of thy Fury; yea, even to have the Dregs of the Cup of Trembling to be wrung out to us; for we have walked every one after the Imagination of his own evil Heart; our Tranſgreſſions are with us, and are multiplied before thee; and tho' we have profeſſed to be humbled under thy mighty Hand, we have not cried to thee in our Hearts, when we howled upon our

our Beds; neither have we loathed ourſelves in our own Sight for our Evils that we have committed; ſo as we now do juſtly lie down in our Shame, and our Confuſion covereth us, willingly acknowledging that our Iniquities have moſt deſervedly turned away the Bleſſing from us, and drawn thy Judgments upon our Heads. But, O Lord, haſt thou ſo ſmitten us, that there is no Healing for us? Have we put ourſelves utterly out of the Reach of thy boundleſs Mercies? Art not Thou the God, that retaineſt not thine Anger for ever, becauſe thou delighteſt in Mercy? Oh! why then ſhould'ſt thou be to us as a mighty Man, that cannot ſave? Oh! Thou the Hope of *Iſrael*, and the Saviour thereof in the Time of Trouble, return, return to thy People in the tender Bowels of thine infinite Pity and Compaſſion; humble our Souls thoroughly under the Senſe of our manifold Backſlidings and grievous Provocations of the Eyes of thy Glory. Oh! ſtrike thou our Hearts with an unfeigned Repentance of all our evil Ways, and once again ſpeak Peace unto thy Servants. Was there ever a more ſtiff-necked and rebellious People, O Lord, than thine *Iſrael?* More Eminent in Abuſed Mercies? More Notorious in all Kinds of abominable Wickedneſs? More exerciſed with Variety

riety of Judgments? yet when they cried to thee in their Diſtreſs, thou wert ſtill ready to hear, and deliver them, and to renew thy ſo often forfeited Bleſſings upon them, and would'ſt not let looſe thy Vengeance upon them, till there was no Remedy. —— Behold, we are thy People, tho' a ſinful one, a ſecond *Iſrael*, both for Sins and Mercies —— Now, Lord, ſince it is thy marvellous Mercy that we are not yet conſumed, be ſtill pleaſed to magnify thy infinite Goodneſs in thy gracious Forbearances, and our powerful Converſion to thee; and tho' we cannot but confeſs, that we are a ſinful Nation, a People laden with Iniquity, a Seed of Evil-doers, yet, Lord, thou knoweſt that thou haſt thy *Secret ones* amongſt us, a People that prayeth and trembleth at thy Judgments, and waiteth humbly at the Door-poſts of thy Sanctuary; a People that deſireth to walk cloſe with thee their God, and to be approved of thee in all their Ways; a People, that ſighs and mourns for the abominable Sins of the Land of their Nativity: Oh! for *their* Sakes, be thou intreated to hold off thy revenging Hand from this ſinful Nation, and even yet ſtill provoke us by thy Goodneſs to Repentance. Oh! Thou, the Righteous and Merciful Judge of the World, who even for Ten Righteous Perſons would'ſt have

ſpared

ſpared a *Sodom*, a *Gomorrah*, from their fiery Execution, be pleaſed tenderly to regard the Cries of the many hundred faithful and devout Souls, that ſue to thee for the Stay and Removal of thy deſerved Judgments. Oh! do thou look down from Heaven, and behold from the Habitation of thy Holineſs and thy Glory the unfeigned Humiliation of thy Servants, who are proſtrate before thee with Faſting, and Weeping, and Mourning; turn away thine heavy Diſpleaſure from us, and pity thy Sanctuary, which is deſolate; ſo ſhall our Mouths be filled with the Praiſes of thy Name, and thy Saints rejoice and ſing New Songs unto the God of our Salvation. *Amen, Amen.*

'In the mean time, we ſhall in Silence 'and Hope wait upon the Lord our God, 'that now hideth his Face from *Jacob*; 'and not ceaſe to pour out ourſelves in 'Tears and Supplications to him that is '*Mighty to ſave*; neither will we ſuffer 'our Cheeks to be dry, or our Souls to 'receive Comfort, till we ſhall receive a 'gracious Anſwer from Heaven, and ſhall 'ſee that the Lord hath been pleaſed to 'ſhew Mercy to his *Sion*.

'To make holy Mourning more thoroughly *Solemn*, we muſt annex *Faſting* 'to it: That will be a Means both to raiſe

'it

'it higher in Sorrow and Acceptance.— 'Diſcreet Abſtinence from Bodily Re- 'fections will be very ſerviceable to a- 'waken our Spiritual Grief, which often 'lies dormant under the Weight, even 'of moderate and ordinary Food.' So the Reverend *Eraſmus Warren* in his *Holy Mourner*. But, as the Biſhop goes on, 'Let no one diſcourage himſelf from en- 'tring into this ſacred *Fraternity* out of 'a Senſe of his Bodily Infirmity, or the 'urgent Neceſſity of outward Impedi- 'ments. There is many a pious Soul 'that dwells inconveniently in a crazy, 'tottering, ruinous Cottage, ready to 'drop down daily upon his Head, not 'able to endure the Subſtraction of one 'Meal's Support: There are not a few 'well-affected Chriſtians, whom the ne- 'ceſſary Exigencies of their Callings and 'Stations, like ſo many hard Taſk-Ma- 'ſters, hold cloſe to their Tale of Bricks, 'not allowing them the Leiſure of our 'limited Devotion.—— Let all theſe, of 'both Kinds, know, that the [illegible] 'Cauſe hereupon, either to hold on, or 'to think they ſhall (in this Caſe) need 'the Diſpenſation of any ſuperior Power; 'ſince their Condition doth ſufficiently 'Diſpenſe with itſelf. Even the ſeve- 'reſt Caſuiſts of the *Roman Church* (who

'are

‘ are wont to be the rigideſt Exacters of
‘ the Outward Exerciſes of Mortification)
‘ do, in theſe Caſes, allow of a juſt Re-
‘ laxation.

‘ My Brethren, if you cannot *Faſt*, ye
‘ can *Pray*; if your Stomachs be weak,
‘ yet your Zeal may be ſtrong; ye can
‘ Mourn, tho' ye pine not; and if ye
‘ cannot ſpare a Day in ſeven, yet ye may
‘ ſpare (one in a Month) at leaſt, an Hour
‘ in twelve, and make up the reſt in your
‘ frequent and fervent Ejaculations: In a
‘ Word, if ye have truly mourning Souls,
‘ they will be accepted in the neceſſary
‘ and unavoidable Want of the ſtrict
‘ Terms of Bodily Exerciſes.

To conclude, ‘ Thoſe who are *Sion*'s
‘ Mourners ſhall not need to be diſtin-
‘ guiſhed (as others are wont) by Co-
‘ lours, Devices, Habiliments,' nor yet by ſad Looks, Countenances disfigured, or a drooping Carriage, but by the Robe of Righteouſneſs, their Lamps burning, their Light ſhining, a Holy, but Unaffected Reſtiredneſs; aſſiduous, but diſcreet Devotions; ardent, but pacifick Zeal for God and his Church, with all thoſe internal Qualifications, which are viſible only to his Eye, and conſonant to his Will. ‘ Car-
‘ ry yourſelves thus, dear Brethren, and
‘ God and his Angels ſhall gladly welcome
‘ you into that Holy Society of Mourn-
‘ ers,

'ers, which ſhall be Marked out for Pre-
'ſervation here, and for Eternal Comfort
'hereafter.'

Preparatory Collects, which may be added in the Morning to their Private or Family Devotions, by thoſe who are minded to join in the following Office.

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine Ears to the Prayers and Supplications of all thoſe who dedicate this Day to holy Mourning and Interceſſions on Behalf of ourſelves and others; and grant that thoſe Things which we ſhall aſk faithfully, according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and the Setting forth of thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty and Everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the Sins of all them that are Penitent; Create and make in us New and Contrite Hearts, that we worthily Lamenting our Sins, and Acknowledging our Wretchedneſs, and Deprecating thy Judgments, may obtain of thee, the God of all Mercy, perfect Remiſſion and Forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

A

PENITENTIAL OFFICE

FOR THE

XVIth DAY of the MONTH.

WITH

PRAYERS and INTERCESSIONS for the *CHURCH* and *NATION.*

The SENTENCES.

TO the Lord our God belong Mercies and Forgiveneſſes, tho' we have rebelled againſt him: Neither have we obeyed the Voice of the Lord our God, to walk in the Laws which he ſet before us. *Daniel* ix. 9, 10.

Yea, all *Iſrael* have tranſgreſſed the Law, even by departing, that they might not obey thy Voice; therefore is all this Evil come upon us. *v.* 11, 13.

But now, O our God, hear the Prayer of thy Servants, and their Supplications, and

and cauſe thy Face to ſhine upon thy Sanctuary, for the Lord's Sake. *v.* 17.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own Sake, O my God: For thy People and thy City are called by thy Name. *v.* 19.

Turn ye unto me, ſaith the Lord, with all your Heart, and with Faſting, and with Weeping, and with Mourning —— And rend your Heart, and not your Garments, and turn to the Lord your God; for he is Gracious and Merciful, ſlow to Anger, and of great Kindneſs, and Repenteth him of the Evil. — Who knoweth if he will return and Repent, and leave a Bleſſing behind him? *Joel* ii.

A General Confeſſion, to be made in the Name of all thoſe that are minded to join herein.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickedneſs, which we from Time to Time moſt grievouſly have committed by Thought, Word, and Deed, againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly Repent, and are heartily ſorry for theſe our Miſdoings; the Remembrance of them is grievous unto us; the

Burthen of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake forgive us all that is Paſt, and grant that we may ever hereafter ſerve and pleaſe thee in Newneſs of Life, to the Honour and Glory of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

The Prayer for Abſolution.

ALmighty God, our Heavenly Father, who of thy great Mercy haſt promiſed Forgiveneſs of Sins to all them that with hearty Repentance and true Faith turn unto Thee, have mercy upon us: Pardon and deliver us from all our Sins: Confirm and ſtrengthen us in all Goodneſs, and bring us to Everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

OUR Father, which art in Heaven, *&c.*

O Lord, open thou our Lips,
And our Mouth ſhall ſhew forth thy Praiſe.
O God, make Speed to ſave us.
O Lord, make Haſte to help us.

Then Riſing up, ſay,

Glory be to the Father, *&c.*

Praiſe the Lord, O my Soul;
And all that is within me, praiſe his holy Name.

The

The HYMN.

RIghteous art Thou, O Lord, and juſt are thy Judgments.

Thou art Juſt, O Lord, in all that thou haſt brought upon us; for thou haſt done right, but we have done wickedly.

Nevertheleſs my Feet were almoſt gone, my Treadings had well nigh ſlipped;

For why? I was grieved at the Wicked; I did alſo ſee the Ungodly in ſuch Proſperity.

Their Eyes ſwell with Fatneſs: and they do even what they luſt.

They corrupt others, and ſpeak of wicked Blaſphemy; their Talking is againſt the moſt High.

Tuſh, ſay they, how ſhould God perceive it? is there Knowledge in the moſt High?

Remember this, O Lord, how the Enemy hath rebuked; and how the fooliſh People hath blaſphemed thy Name.

O deliver not the Soul of thy Turtle-Dove unto the Multitude of thy Enemies, and forget not the Congregation of the Poor for ever.

Look upon the Covenant, for all the Earth is full of Darkneſs and cruel Habitations.

O let not the Simple go away aſhamed; but let the Poor and Needy give Praiſe unto thy Name.

Ariſe, O God, maintain thine own Cauſe; remember how the fooliſh Man blaſphemeth thee daily.

Forget not the Voice of thine Enemies: the Preſumption of them that hate thee increaſeth more and more.

Glory be to the Father, to the Son, *&c.* As it was in the Beginning, *&c.*

Proper PSALMS. lxxix, lxxx, lxxxi.

Firſt LESSON. Jerem. Ch. IX. *or the* Vth.

HYMN *after the Firſt Leſſon.* Pſalm lxiv.

HEAR my Voice, O God, in my Prayer: preſerve my Life from Fear of the Enemy.

Hide me from the gathering together of the Froward: and from the Inſurrection of wicked Doers.

Who have whet their Tongue like a Sword: and ſhoot out their Arrows, even bitter Words.

That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

They encourage themſelves in Miſchief: and commune among themſelves, how they may lay Snares, and ſay, that no Man ſhall ſee them.

They imagine Wickedneſs, and practiſe it: that they keep ſecret among themſelves, every Man in the Deep of his Heart.

But God ſhall ſuddenly ſhoot at them with a ſwift Arrow: that they ſhall be wounded. Yea,

Yea, their own Tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to Scorn.

And all Men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his Work.

The Righteous ſhall rejoice in the Lord, and put his Truſt in him: and all they that are true of Heart ſhall be glad.

Glory be to the Father, *&c.*

Second LESSON. 1 Theſſal. Ch. V.

The HYMN *out of* Iſaiah, Ch. xxvi. *from* ver. 4. *to* ver. 13.

TRuſt ye in the Lord for ever: for in the Lord JEHOVAH is everlaſting Strength.

For he bringeth down them that dwell on high; the lofty City he layeth it low, he layeth it low, even to the Ground, he bringeth it even to the Duſt.

The Foot ſhall tread it down; even the Feet of the Poor, and the Steps of the Needy.

The Way of the Juſt is Uprightneſs: Thou moſt Upright doſt weigh the Path of the Juſt.

Yea, in the Way of thy Judgments, O Lord, have we waited for thee: the Deſire of our Soul is to thy Name; and to the Remembrance of thee.

With

With my Soul have I deſired thee in the Night, yea, with my Spirit within me will I ſeek thee early: for when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteouſneſs.

Let Favour be ſhewed to the Wicked, yet will he not learn Righteouſneſs: in the Land of Uprightneſs will he deal unjuſtly, and will not behold the Majeſty of the Lord.

Lord, when thy Hand is lifted up, they will not ſee: but they ſhall ſee, and be aſhamed for their Envy at the People; yea, the Fire of thine Enemies ſhall devour them.

Lord, thou wilt ordain Peace for us: for thou alſo haſt wrought all our Works in us.

Glory be to the Father, *&c.*

The Apoſtles CREED.

I Believe in God, *&c.*

The Lord be with us;
And with our Spirits.

OUR *Father*— tho' Offended, yet a Father— *which art in Heaven*— more Eminently there, but not there only;— *Hallowed be thy Name*, in us, by us, upon us; in our Words, Actions, Lives;— *Thy Kingdom come*,— of Power to defend us, eſpecially in this our preſent Diſtreſs; of Grace

Grace to Sanctify us, in theſe Evil Times; of Glory to Crown us, in thy Kingdom hereafter — *Thy Will be done*, — not Ours, in whatever thou art pleaſed to bring upon us—*As in Heaven*— by thy Saints, and Holy Angels—*So on Earth*—by Men; with Readineſs, Conſtancy and Chearfulneſs—*Give*, for every good Gift is thine, *Give us* —as Neceſſity makes us Pray for Ourſelves, ſo Charity for Others—*Give us this Day*—for to thy Providence and Paternal Care we commit the Morrow—*Our daily Bread*—our Own, not Another's, through Fraud or Violence; ſufficient to ſupply our Wants, not our Wantonneſs: the Bread alſo for our Souls as well as Bodies, the Doctrinal, Sacramental, Heavenly; to feed the ſpiritual as well as mortal Life. *And forgive us our Treſpaſſes*—whatever Sins we have committed againſt Thee, our Neighbour, or Ourſelves, in our private, or our publick Capacity; *As we forgive them that treſpaſs againſt us*,—them who have injured us in our Bodies, Goods, or Name; *And lead us not*, or ſuffer us not to be led, *Into Temptation*, of the World, the Fleſh, or the Devil; *But deliver us from all Evil*, paſt, preſent, and to come; from the Evil of Puniſhment, but eſpecially of Sin. *Amen.* —So be it.

O Lord, ſhew thy Mercy upon us,
And grant us thy Salvation.

O Lord, ſave the King,
And mercifully hear us when we call upon thee.
Endue thy Miniſters with Righteouſneſs,
And make thy choſen People joyful.
O Lord, ſave thy People,
And bleſs thine Inheritance.
Give Peace in our Time, O Lord,
Becauſe there is none other that fighteth for us, but only thou, O God.
O God, make clean our Hearts within us,
And take not thy holy Spirit from us.

The COLLECTS.

O God, our Refuge and Strength, who art the Author of all Godlineſs; be ready, we beſeech Thee, to hear the devout Prayers of thy Church, "and of all "thoſe her faithful Children and thy Ser- "vants, who on this Day are offering up "their Interceſſions for Her;" and grant that thoſe Things, which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

Lord, we beſeech Thee, to keep thy Houſhold the Church in continual Godlineſs, that thro' thy Protection it may be freed from all Adverſities, and devoutly given to ſerve thee in all good Works, to the Glory of thy Name, through Jesus Christ our Lord. *Amen.* O

O Lord, we beſeech Thee, let thy continual Pity Cleanſe and Defend thy Church; and becauſe it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs, through Jesus Christ our Lord. *Amen.*

GRant, O Lord, we beſeech thee, that the Courſe of this World may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all Godly Quietneſs, thro' Jesus Christ our Lord. *Amen.*

ALmighty and Everlaſting God, who doſt govern all Things in Heaven and Earth, mercifully hear the Supplications of thy People, and grant us thy Peace all the Days of our Life, through Jesus Christ our Lord. *Amen.*

O Almighty God, who haſt built thy Church upon the Foundation of the Apoſtles and Prophets, Jesus Christ himſelf being the Head Corner-Stone; Grant us to be ſo joined together in Unity of Spirit by their Doctrine, that we may be made an holy Temple, acceptable unto thee, through Jesus Christ our Lord. *Amen.*

O

O Almighty God, who haſt knit together thine Elect in one Communion and Fellowſhip, in the myſtical Body of thy Son Christ our Lord; Grant us Grace ſo to follow thy bleſſed Saints in all Virtuous and Godly Living, that we may come to thoſe unſpeakable Joys which thou haſt prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. *Amen.*

Almighty God, who haſt in all Ages ſhewed thy Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of Righteous Kings and States, profeſſing thy holy and eternal Truth, from the Malicious Conſpiracies and Rebellious Practices of all the Enemies thereof; and haſt often delivered this our Church and Nation out of the Hands of our Oppreſſors; be ſtill our Mighty Protector and Defender; and of thy merciful Goodneſs ſtrengthen the Hands of our Gracious Sovereign King *GEORGE*, and all that are put in Authority under him, with Judgment and Juſtice to cut off all ſuch Workers of Iniquity as ſeek to corrupt our Principles and deprave our Morals, by turning *Faith* into *Hereſy*, *Religion* into *Atheiſm*, and *Virtue* into *Vice*; that ſo they may never prevail againſt

againſt us, or triumph in the Ruin of thy Church among us. Scatter all thoſe who delight in Wickedneſs, all that ſtand up and take Counſel againſt Thee, and againſt thy Anointed. Infatuate and defeat their Counſels, abate their Pride, aſſwage their Malice, and confound their Devices; that being preſerved in thy true Religion, we and all thy Faithful Servants may duly ſerve thee in all Righteouſneſs and Holineſs of Living, and evermore give thee Thanks in the Midſt of thy Church, for the Continuance of thy Mercy, through JESUS CHRIST our Lord. *Amen.*

The LITANY, which may be taken out of the Liturgy, and accommodated to this Occaſion with ſome Alterations; or this which follows:

O GOD, the FATHER, Creator of the World,

Have Mercy upon us miſerable Sinners.

O GOD, the SON, Redeemer of Mankind,

Have Mercy upon us miſerable Sinners.

O GOD, the HOLY GHOST, Sanctifier of the Elect,

Have Mercy upon us miſerable Sinners.

O Holy, Eternal, and Undivided TRINITY,

Have Mercy upon us miſerable Sinners.

O God, who willeſt not the Death of a Sinner, but rather that he ſhould Repent and Live,

Have Mercy upon us miſerable Sinners.

O God, who called'ſt unto *Adam* after his Fall, that he might Confeſs, and Repent of his Sin and Diſobedience,

Have Mercy upon us miſerable Sinners.

O God, who did'ſt ſave *Noah* in the Ark from periſhing by Water, when thou broughteſt the Flood upon the World of the Ungodly,

Have Mercy upon us miſerable Sinners.

O God, who delivered'ſt juſt *Lot*, when thou turned'ſt the Cities of *Sodom* and *Gomorrah* into Aſhes, for the Wickedneſs of them that dwelt therein,

Have Mercy upon us miſerable Sinners.

O God, who delivered'ſt thy Servant *Jacob* from the Hand of his Brother *Eſau*, when he cried unto Thee in his Diſtreſs and Fear,

Have Mercy upon us miſerable Sinners.

O God, who delivered'ſt thy People *Iſrael* from their Oppreſſion and Bondage in *Egypt*, when they cried unto Thee,

Have Mercy upon us miſerable Sinners.

O God, who, at the earneſt Intreaty of thy Servant *Moſes*, did'ſt paſs by the Iniquity of thy People, when thou had'ſt threatened to deſtroy them utterly,

Have Mercy upon us miſerable Sinners.

O God,

O God, who did'ſt deliver thy back-ſliding People from their cruel Oppreſſors, as often as they called upon Thee, by raiſing up Saviours to them,

Have Mercy upon us miſerable Sinners.

O God, who delivered'ſt *David* thine Anointed out of all his Troubles, becauſe he truſted in Thee,

Have Mercy upon us miſerable Sinners.

O God, who did'ſt ſend down a Guard of the Heavenly Hoſt to defend thy Servant *Eliſha* from the Hoſt of the *Syrians*, and ſmoteſt them with Blindneſs,

Have Mercy upon us miſerable Sinners.

O God, who delivered'ſt *Mordecai* from the Gallows prepared for him, and thy captive People from a general Slaughter, when they Faſted and cried unto Thee,

Have Mercy upon us miſerable Sinners.

O God, whoſe Eyes are in every Place, beholding the Evil and the Good, to reſtrain the one, and protect the other,

Have Mercy upon us miſerable Sinners.

O Jesu! Eternal Son of the Father, who cameſt not to condemn, but to ſave the World,

Have Mercy upon us miſerable Sinners.

O Lord, who didſt ſave thy Diſciples ready to periſh by a Storm, when they cried unto Thee for Aid,

Have Mercy upon us miſerable Sinners.

O Lord, who didſt rebuke the Wind and the Sea, ſo that there was a great Calm,

Have Mercy upon us miſerable Sinners.

O Lord, who did'ſt graciouſly hear the Woman of *Canaan*, upon her earneſt Perſeverance in Prayer,

Have Mercy upon us miſerable Sinners.

O Lord, who didſt weep over *Jeruſalem* for her Sins, and for the Evils that were come upon her,

Have Mercy upon us miſerable Sinners.

O Lord, who art exalted to the Right-hand of the Majeſty on high, to ſuccour and defend thy Church,

Have Mercy upon us miſerable Sinners.

O Lord, who haſt all Power in Heaven and Earth given unto Thee, and haſt promiſed to be with thy Church to the End of the World,

Have Mercy upon us miſerable Sinners.

O Lord, who art an High-Prieſt for ever, and makeſt continual Interceſſion for us in Heaven,

Have Mercy upon us miſerable Sinners.

O Lord, who did'ſt in a wonderful Manner ſtop the Fury of *Saul*, who breathed out Threatnings and Slaughters againſt thy Church,

Have Mercy upon us miſerable Sinners.

O Lord, who in a more wonderful Manner

ner did'ſt convert that Proſecutor into an Apoſtle, and Preacher of thy Goſpel,

Have Mercy upon us miſerable Sinners.

O Lord, who did'ſt ſend thy Angel to deliver *Peter* out of Priſon, from the Hand of *Herod*, and from all the Expectation of the *Jews*,

Have Mercy upon us miſerable Sinners.

O Lord, who did'ſt love us, and waſh us from our Sins in thy Blood,

Have Mercy upon us miſerable Sinners.

O God, who by thy Goodneſs leadeſt us to Repentance,

Have Mercy upon us miſerable Sinners.

O God, who trieſt thine Elect as Gold in the Furnace,

Have Mercy upon us miſerable Sinners.

O God, who in the midſt of Wrath remember'ſt Mercy,

Have Mercy upon us miſerable Sinners.

Be merciful to us, O Lord, and ſpare us,

Be merciful to us, O Lord, and deliver us.

From all Falſe Doctrine, Hereſy, and Schiſm,

Good Lord, deliver us.

From all Sacrilege, Prophaneneſs, and Perjury,

Good Lord, deliver us.

From the prevailing and faſhionable Vices of the Age,

Good Lord, deliver us.

From Atheiſm, Blaſphemy, and Infidelity,

Good Lord, deliver us.

From denying the Lord that bought us, from being ſeduced by the Writings, Converſation, or Example of ſuch, as corrupt, or renounce the Faith,

Good Lord, deliver us.

From all Indifference about Religion; from a careleſs and *Laodicean* Spirit,

Good Lord, deliver us.

From ſcandalous Compliances, and Abuſe of Religion, to ſerve any Temporal Ends,

Good Lord, deliver us.

From all Worldly-mindedneſs, and worldly Policy, inſpired by the God of this World,

Good Lord, deliver us.

From all Allurements or vain Terrors, which might draw us from our Duty,

Good Lord, deliver us.

By thine Agony and Bloody Sweat, by thy Croſs and Paſſion,

Good Lord, deliver us.

By thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion,

Good Lord, deliver us.

In all our Temptations, Sufferings, and Perſecutions, which we endure, or fear,

Good Lord, deliver us.

We

We Sinners do beſeech thee to hear us, O Lord God, and that thou would'ſt be pleaſed to raiſe our Minds above the narrow, ſelfiſh, envious, and deſtracting Spirit of this World;

We beſeech thee to hear us, good Lord.

That thou would'ſt give us Grace to keep a Conſcience void of Offence, both towards God and towards Man;

We beſeech thee to hear us, good Lord.

That we may ever walk worthy of the Vocation wherewith we are called, and adorn the Goſpel of our Lord Jeſus Chriſt;

We beſeech thee to hear us, good Lord.

That we may attend every one the Duties of his particular Station and Calling, and have Grace faithfully to diſcharge the ſame;

We beſeech thee to hear us, good Lord.

That in this evil Generation thou would'ſt make us wiſe as Serpents, and harmleſs as Doves;

We beſeech thee to hear us, good Lord.

That in this evil and adulterous Generation we may not be aſhamed of Chriſt, nor of the Doctrine of the Croſs;

We beſeech thee to hear us, good Lord.

That our Faith fail us not in the Day of Trial;

We beſeech thee to hear us, good Lord.

That we may have Grace to ſpeak the Truth with Boldneſs, and not to fear the Faces of Men;

We

We beſeech thee to hear us, good Lord.

That we may take joyfully, if need be, the Spoiling of our Goods for the Truth's ſake;

We beſeech thee to hear us, good Lord.

That our whole Affiance may be in Thee, and in thy good Providence, which never faileth them that truſt in Thee;

We beſeech thee to hear us, good Lord.

That we may endure all Things, thou haſt brought upon us, with Patience, Contentedneſs, and humble Reſignation;

We beſeech thee to hear us, Good Lord.

That we may rejoice when we are counted worthy to ſuffer Shame for thy Name's ſake;

We beſeech thee to hear us, good Lord.

That we may firmly adhere, and be faithful to Chriſt our Lord and Maſter in all things;

We beſeech thee to hear us, good Lord.

That we may earneſtly labour to advance the Intereſt and Honour of our Lord and his Kingdom upon Earth, and ſtrive to promote the Unity and Enlargement of thy Holy Catholick Church;

We beſeech thee to hear us, good Lord.

That the true Primitive Government, and Diſcipline of thy Church may be reſtored in this Nation, to the Healing of our Breaches, and the Advancement of thy Glory;

We

We beſeech thee to hear us, good Lord.

That it may pleaſe Thee to illuminate all our Biſhops, Prieſts, and Deacons, with true Knowledge and Underſtanding of thy Word, and that both by their Preaching and Living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That the Spirit of Jeſus Chriſt may live and rule in their Hearts, and not the Spirit of the World;

We beſeech thee to hear us, good Lord.

That we may all have our Eyes fixed upon that Example, which our bleſſed Lord has left us, and daily endeavour to follow Him;

We beſeech thee to hear us, good Lord.

That thou would'ſt endue us all with the Spirit of true Humility;

We beſeech thee to hear us, good Lord.

That we may bear one another's Burdens, and ſo fulfil the Law of Chriſt;

We beſeech thee to hear us, good Lord.

O Father of our Lord Jeſus Chriſt, we beſeech thee to hear us.

For the Sake of thy beloved Son, we beſeech thee to hear us.

Son of God, we beſeech thee to hear us.

Son of God, we beſeech thee to hear us.

O Lamb of God, that takeſt away the Sins of the World;

Grant us thy Peace.

O Lamb

O Lamb of God, that takeſt away the Sins of the World;

Have Mercy upon us.

O Lamb of God, that takeſt away the Sins of the World;

Waſh us in thy Blood.

O Chriſt, hear us.

Lord, have Mercy upon us.

Chriſt, have Mercy upon us.

Lord, have Mercy upon us.

OUR Father, which art in Heaven, *&c.*

O Lord, deal not with us after our Sins;
Neither reward us after our Iniquities.

O God, merciful Father, that deſpiſeſt not the Sighing of a contrite Heart, nor the Deſire of ſuch as be Sorrowful; Mercifully aſſiſt our Prayers that we make before thee in all our Troubles and Adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe Evils, which the Craft and Subtilty of the Devil or Man worketh againſt us, be brought to nought, and by the Providence of thy Goodneſs they may be diſperſed, that we thy Servants, being hurt by no Perſecutions, may evermore give Thanks unto Thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord,

O Lord, ariſe, help us, and deliver us, for thy Name's ſake.

O God, we have heard with our Ears, and our Fathers have declared unto us the noble Works, that thou did'ſt in their Days, and in the old Times before them.

O Lord, ariſe, help us, and deliver us, for thine Honour.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

From our Enemies defend us, O Chriſt.

Graciouſly look upon our Afflictions.

Pitifully behold the Sorrows of our Hearts.

Mercifully forgive the Sins of thy People.

Favourably with Mercy hear our Prayers.

O Son of David, *have Mercy upon us.*

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

O Lord, let thy Mercy be ſhewed upon us.

As we do put our Truſt in Thee.

WE humbly beſeech thee, O Father, mercifully to look upon our Infirmities; and for the Glory of thy Name, turn from us all thoſe Evils, which we moſt

moſt righteouſly have deſerved; and grant, that in all our Troubles we may put our whole Truſt and Confidence in thy Mercy, and evermore ſerve thee in Holineſs and Purity of Living, to thy Honour and Glory, through our only Mediator and Advocate Jeſus Chriſt our Lord. *Amen.*

Here may be added the three Penitential Prayers at the End of the Commination *Service.*

Prayers for the King and Royal Family.
for the Parliament, if Sitting.
for the Biſhops and Clergy.
for thoſe who are to be admitted into Holy Orders.

And the General Thankſgiving.

Concluding with the Prayer of St. Chryſoſtom *to* CHRIST; *accommodated to the Occaſion.*

ALmighty God, who haſt given thy Servants Grace, as on this Day, with one Accord, to make our Common Supplications unto thee, and doſt promiſe that when Two or Three are gathered together in thy Name, and *agreed as touching any thing that*

that they ſhall aſk, (*a*) thou wilt be preſent with them, and grant their Requeſts: fulfil now, O Lord, the Petitions and Deſires of thy Servants, as may be moſt expedient for them, and for thy Church, to which we belong, granting us in this World Knowledge of thy Truth, and in the World to come, Life Everlaſting. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

WHOSOEVER *is diſpoſed to enlarge his Devotions, may add a Second Service out of the* Communion *Office, together with ſuch Prayers, Interceſſions,* &c. *as are contained in the following Supplement, or are to be found in other Books of Devotion, and may be proper on this Occaſion.*

After the Commandments, may be uſed the following COLLECT *for* Unity.

O GOD, the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of Peace, give us Grace ſeriouſly to lay

(*a*) Matt. xviii. 19.

to Heart the great Danger we are in by our unhappy Diviſions. Take away all Hatred and Prejudice, and whatſoever elſe may hinder us from Godly Union and Concord: that as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptiſm, one God and Father of us all; ſo we may henceforth be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity; and may, with one Mind, and one Mouth, glorify Thee, through Jeſus Chriſt our Lord. *Amen.*

The Portion of Scripture which may be uſed for the EPISTLE.

Iſaiah, Ch. li. *from ver.* 17. *to the End.*

AWAKE, awake, ſtand up, O *Jeruſalem*, which haſt drunk at the Hand of the Lord the Cup of his Fury; thou haſt drunken the Dregs of the Cup of Trembling, and wrung them out. There is none to guide her among all the Sons whom ſhe hath brought forth: neither is there any that taketh her by the Hand, of all the Sons that ſhe hath brought up. Theſe two Things are come unto thee: who ſhall be ſorry for thee? Deſolation and Deſtruction, and the Famine,

mine, and the Sword: by whom ſhall I comfort thee? Thy Sons have fainted, thy lie at the Head of all the Streets as a wild Bull in a Net: they are full of the Fury of the Lord, the Rebuke of thy God. Therefore hear now this thou afflicted, and drunken, but not with Wine: Thus ſaith thy Lord, the Lord, and thy God, that pleadeth the Cauſe of his People, Behold, I have taken out of thine Hand the Cup of Trembling, even the Dregs of the Cup of my Fury, thou ſhalt no more drink it again. But I will put it into the Hand of them that afflict thee: which have ſaid to thy Soul, Bow down, that we may go over: and thou haſt laid thy Body as the Ground, and as the Street to them that went over.

The GOSPEL, Matt. v. *from ver.* 10. *to* 17.

BLESSED are they which are perſecuted for Righteouſneſs ſake: for theirs is the Kingdom of Heaven. Bleſſed are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all Manner of Evil againſt you falſly, for my ſake. Rejoice, and be exceeding glad; for great is your Reward in Heaven: for ſo perſecuted they the Prophets, which were before you. Ye are the Salt of the Earth: but if the Salt have loſt his Savour, wherewith

ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be trodden under Foot of Men. Ye are the Light of the World. A City that is ſet on a Hill cannot be hid. Neither do Men light a Candle, and put it under a Buſhel; but on a Candleſtick, and it giveth Light unto all that are in the Houſe. Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.

The Nicene CREED.

WHILE we have Time, let us do good unto all Men, and eſpecially unto them that are of the Houſhold of Faith. *Gal.* vi. 10.

The Prayer for the whole State of Chriſt's Church militant upon Earth, may be uſed with proper Alterations: together with ſome of the Collects at the End of the Communion Service: concluding with this which followeth:

ACCEPT mercifully, O Lord, theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of Everlaſting Salvation, that among all the Changes and Chances of this mortal Life, we may ever be defended by thy moſt gracious and ready Help,

Help, through Jeſus Chriſt our Lord. *Amen.*

THE Peace of God which paſſeth all Underſtanding, keep our Hearts and Minds in the Knowledge and Love of God, and of his Son JESUS CHRIST our LORD; and the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be amongſt us, and remain with us always. *Amen.*

THE

CONCLUSION.

THE Pious Reader is deſired to obſerve, that the Foregoing Office is ſo contrived, that all, who ſhall think fit to make uſe of it, may ſhorten it as they ſhall find moſt Convenient, and according to the Leiſure and Opportunity they have. This Leiſure may to the ſame Perſons be ſometimes more, ſometimes leſs, on the monthly Returns of this Service: and Many whoſe Time is more conſtantly engaged in attending the neceſſary Works of a Laborious Calling, or ſubject to the

Commands and Diſpoſition of others, (ſuch as Servants and Apprentices) may ſcarce have Leiſure to join in it at all, tho' deſirous ſo to do; in either Caſe God is graciouſly pleaſed to accept according to what we Have, and what we are Able; and a Collect or two offered up for the Church with a Devout Heart, and in Spiritual Conjunction with the reſt of this *Fraternity*, where Time will admit of no more, will meet with the ſame favourable Acceptance at the Throne of Grace as the Poor *Widow's two Mites*, which in God's Eſteem was counted a more bountiful Contribution to the Service of his Temple, than any of the larger Gifts of the Rich, becauſe it was her ALL. —— And ſuch Pious Mourners as theſe, who want not Will but Opportunity, to join herein, may, at their more ſpare Time, get ſome of the Collects by Heart, and have them ready to dart up to Heaven on the appointed Day, when they happen to be otherwiſe employed or engaged.

For the Uſe of thoſe Perſons, who have a free Command of their Time, a Supplement is now added at the End of this Office, of Particular *Interceſſions for the King's Majeſty, the Church, the Clergy, &c.* to be uſed, or omitted, as any ſhall think proper.

If

If the XVIth Day ſhall happen to fall on the *Lord's Day*, or any great *Feſtival*, the Service may be deferred to the Day enſuing, and only ſome of the Collects be uſed on the XVIth, and added to the Morning, Noon, or Evening Devotions.

Things proper to be Read upon this Day.

Thoſe Chapters in the Prophecies of *Iſaiah*, *Jeremiah*, or *Ezekiel*, which deſcribe the Corruption of their Times.

The *Lamentations of Jeremiah.*

The Book of *Judith*,
The *Song of the three Children*,
The Book of *Baruch*,
} in the Apocrypha.

A Book called, *The Holy Mourner: Or, An Earneſt Invitation to Religious Mourning*, by *Eraſmus Warren.*

The SELF DECEIVER diſcovered to himſelf.

The RIGHT Uſe of LENT: Or, A HELP to PENITENTS.

Or whatever elſe may ſerve to melt the Heart, and awaken Contrition.

The Sacrifice of God is a Troubled Spirit: A Broken and a Contrite Heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto *Sion*: Build *Thou* the Walls of our *Jeruſalem*.

Then ſhalt thou be pleaſed with the Sacrifice of Righteouſneſs, with the Burnt Offerings and Oblations; then ſhall they Offer young (*a*) Bullocks upon thine Altar.

(*a*) *i. e.* Our Carnal Affections; the ſooner and earlier thoſe are offered up, while they are *young*, and not grown into Habits, the more acceptable will be the Sacrifice.

A

SUPPLEMENT

TO THE

Penitential Office, &c.

A Prayer for the King's Majeſty.

ALmighty and everlaſting God, we are taught by thy holy Word, that the Hearts of Kings are in thy Rule and Government, and that thou doſt diſpoſe and turn them, as it ſeemeth beſt to thy godly Wiſdom; we humbly beſeech thee ſo to diſpoſe and govern the Heart of *GEORGE* thy Servant, our King and Governor, that in all his Thoughts, Words and Works, he may ever ſeek Thy Honour and Glory, and ſtudy to preſerve thy People committed to his Charge, in Wealth, Peace and Godlineſs. Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

For

For the Clergy.

O Lord Jeſu Chriſt, the Wiſdom and the Power of God, who haſt long ſince promiſed by thy holy Prophet, that thou wilt ſit as a Refiner and Purifier of Silver, to purify the Sons of *Levi*, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs, make good this thy Promiſe unto this Church, and purify thoſe that ſerve at thy Altar, that they may offer unto God a pure Oblation. Endue them alſo with Power from on high, that their Preaching be not with *enticing Words of Man's Wiſdom*, but in *Demonſtration of the Spirit and of Power*: make them the *Salt of the Earth*, to ſeaſon it with Heavenly Doctrine, and the *Light of the World*, by their Lives and Converſations. O continue ſtill to raiſe up faithful Shepherds over thy Flock, that thy People may *no more* be ſcatter'd abroad as Sheep having no Shepherd, and become a Prey to every ravenous Wolf; but that they may be gathered together into one Fold by true and faithful Paſtors, under Thee the great Shepherd and Lover of Souls; who art exalted to the Right-hand of God, to ſuccour and defend thy Church, and there with the Father and the Bleſſed Spirit ever liveſt and reigneſt one God World without End. *Amen.*

For

For the Catholick Church.

O Almighty God, our Heavenly Father, who haſt purchaſed to thyſelf an Univerſal Church by the precious Blood of thy dear Son, mercifully look upon the ſame, and remove all thoſe Scandals, which have ſo much and ſo long every where abounded in Her; and reſtore Her to her Primitive Purity, Holineſs, Unity, Zeal, and Fruitfulneſs in good Works. For this End ſend forth, O moſt merciful Lord, a powerful and prevailing Spirit of Repentance and Reformation upon Her, that all Parts of Chriſtians, confeſſing and acknowledging each their own Sins and Errors, and purging out their reſpective Corruptions, may humble themſelves before Thee, give Glory to Thee their God, return to their Fidelity and Obedience to Chriſt their Lord and King, and be united in one Bond of Love and Charity, and Faith; that being governed by thy Holy Spirit, under the Guidance of faithful and true Paſtors, they may be led into the Way of Truth and Righteouſneſs, and always be ſhewing forth thy Praiſes, who haſt Redeemed them by thy dear Son our Lord Jeſus Chriſt, to whom with Thee and the Holy Ghoſt be all Love, Honour, Adoration and Praiſe, henceforth and for ever. *Amen.*

A Prayer

A Prayer for the Peace *of the Church—*
See the Whole Duty of Man.

A Supplication, reſpecting our own, *and the* Nation's *Sins.*

O God moſt Gracious and Compaſſionate; look down from Heaven, we beſeech Thee, with an Eye of Mercy, of tendereſt Mercy, upon this miſerably ſinful Nation. We have offended Thee greatly; but, Lord, do Thou pity us. We have highly provoked Thee; but, Lord, do Thou ſpare us. We have diſhonoured Thee ſhamefully; but, Lord, do Thou pardon us. It is of Thy Mercy, that we are not conſumed in our Sins; O let the ſame Mercy which hath ſpared us *in* them, abſolve us *from* them. And that Thou may'ſt freely forgive us all our Sins, help us to repent unfeignedly of the ſame. Awaken our Conſciences into a due Senſe of our Guilt, and ſmite our Hearts with Godly Remorſe and Contrition for it. Let us ſo bewail our Evil Deeds, as finally to forſake them, and return unto the Lord, from whom we are fallen. Open our Eyes, O God, that we may ſee the Things which belong to our Peace, and incline us effectually to conſider and purſue them; that ſo Thou may'ſt be fully reconciled to us, and turn

turn away Thy Wrath, and Thy Judgments from us. We know, O Lord, we know we have Cauſe to fear Thy Judgments, great Cauſe to tremble in Expectation of what our crying Sins deſerve. But in Mercy with-hold thoſe Severities, which with greateſt Juſtice Thou mighteſt inflict. Or if we have ſo wearied out Thy Patience, that Thou art immutably reſolved to give us up to Puniſhment; yet then, O God, whoſe Compaſſions fail not, deal not with us after our Iniquities, but in the midſt of Judgment remember Mercy. Let Thy Rod correct, but not deſtroy; and let the Smart we ſuffer end in thy Favour. Sanctify all thy Diſpenſations to us, and be they never ſo bitter, let them turn to our Advantage. But of all Evils Thou ſhalt bring upon us, deprive us not, O God, and Father of Mercy, of the Light of thy Truth; of the Purity of thy Worſhip; of the Solemnity of Thine Ordinances; of the Liberty of Thy Houſe; of the Help of Thy Miniſters. But though we have long ſince forfeited theſe ineſtimable Privileges, yet ſo far overlook our Unworthineſs, as to continue them to us, and our Poſterity, ſo long as the Sun and Moon ſhall endure.

And let the Continuance of theſe Mercies have its due Influence and Effect upon us. May it baniſh Ignorance and Er-

ror, aboliſh Atheiſm, and drive away all Infidelity, Superſtition and Profaneneſs: May it diſpoſe us to ſuch Meekneſs of Wiſdom, and Sweetneſs of Temper; ſuch Lowlineſs of Mind, and Holineſs of Life, as may effectually heal all our Diviſions, and compoſe all our Differences. So fill us with Love, and unite us in Peace, that the God of Love and Peace may delight to be with us, and Truth and Righteouſneſs be eſtabliſhed amongſt us, and we may no more diſhonour our Reformed Church and Doctrines by our diſſolute Practices.

A General Interceſſion.

AND, O Merciful God, who would'ſt have all Men to be ſaved; make thy ſaving Health known unto all Nations. Let Strangers to Thy Truth, and Enemies to Thy Goſpel, be made acquainted with Thy Will, and obedient to Thy Word.

Be Good to Thy Holy Catholick Church. Purify it from Sin, and preſerve it from Error. Free it from Fears, and ſecure it in Dangers. And where any in it are under Troubles or Perſecutions, arm them with ſuch Fortitude and holy Courage, that they may ſuffer with Conſtancy, till they obtain Deliverance,

or be Crowned with Victory. By Faith unfeigned, knit all its Members firmly to Thyſelf; and by mutual Love to each other. Settle it in Truth, we moſt humbly beſeech Thee, and eſtabliſh it in Peace; crown it with Proſperity, and exalt it in Righteouſneſs. Fill every one in it with ſuch Divine Graces and Perfections from Heaven, as may make it the Light and the Joy, the Glory and the Praiſe of the whole Earth. Lead all Nations into it, O God, that all the People upon Earth may become thy People, and the Sheep of thy Paſture, under the great Shepherd of our Souls, the Lord Jeſus Chriſt. Oh! that the Time were come for Thee to have ſuch Mercy upon *Sion!* Haſten, O Lord, that bleſſed Time, and let Thy Kingdom come.

Bleſs all Chriſtian Kings and Governors. As they bear Thy Name, and are Thine Ordinance; as they act by Thy Power, and repreſent Thy Majeſty; give them alſo Thy Judgments and Thy Righteouſneſs, that they may rule their People with Mercy and Juſtice, and make ſuch wiſe Laws and Proviſions for them, as may advance their preſent Welfare and future Happineſs.

Be with the Biſhops and Paſtors of Thy Flock. Make them vigilant in their Stations, and diligent in their Functions, and

zealous for Thy Honour, and the Souls of Men. Let them take Heed to themſelves, as well as to their Doctrines; and not only teach Men to be good by their ſound Inſtructions, but provoke them to it by their powerful Examples.

Pour down thy Mercy upon the Families and Neighbourhood to which we belong; upon our Relatives and Friends, and all that have deſired our Prayers, or need them; upon all Religious Societies, thoſe, eſpecially, who on this Day of Mourning join with us in theſe our Supplications and Prayers. Grant them all ſuch Soundneſs of Faith and Doctrine, ſuch Hope in thy Promiſes, ſuch Fear of thy Threatnings, ſuch Love of Chriſt, as may conſtrain them to Obedience. Keep them from all known and preſumptuous Sins; and if there be any ſecret Wickedneſs in them, let them ſo ſearch their Hearts, as to diſcern it; ſo try their Ways, as immediately to turn from it, with the greateſt Deteſtation and Abhorrency; and ſo abhor and forſake it, that Thou may'ſt lead them in the Way everlaſting; even in the Way of Truth and Sincerity, of Meekneſs and Temperance, of Juſtice and Charity, of Purity and Humility, of Peace and Salvation.

And if at any Time while we live, Thou ſhalt whet thy glittering Sword, and

and thine Hand take hold on Judgment, to execute it generally on the People of this Land; be pleaſed to ſecure both *them* and *us* by thy ſpecial Providence; hiding us under thy Wings, O Lord, untill the Indignation be over-paſt. But if (as we deſerve) Thou ſhalt ſee fit to involve us in the common Calamity, thy holy Will be done. But O temper our Sufferings with a Senſe of Thy Love, and a filial Submiſſion to Thy Juſtice, that they may become the happy Inſtruments of our greater Good and thy Glory. Whatever ſhall happen to our Bodies or Eſtates, Lord, let our Souls be ever precious in thy Sight, and remember them in the Day when Thou makeſt up thy Jewels. And that for His Sake who redeemed them; even Thy Son, and our Lord and Saviour, Jeſus Chriſt; who hath given us Aſſurance, that whatever we aſk in His Name, we ſhall receive. To Him therefore, with Thee, and the Holy Ghoſt, be all Glory and Power, Dominion and Praiſe now and for ever. *Amen.*

A Concluding Prayer.

WE adore Thee, O Bleſſed Lord God, for all thy Infinite and Eſſential Glories and Perfections; for all thy Mercies conferred upon us; and for every

Aſſiſtance of thy Grace, which thou haſt been pleaſed to afford us, eſpecially in the Performance of the Duties of this Day. Let Thy Bleſſing turn what we have done, to Thine Honour, the Good of thy Church, and our own Preſent and Eternal Benefit.

Thine we are, O Lord, and deſire to be wholly and only Thine: Thine by Creation, Thine by Purchaſe and Redemption; and by our holy Covenant and Profeſſion Thine. To Thee were we dedicated; to Thee do we now devote ourſelves again, and for ever; moſt humbly preſenting our Souls and Bodies as Living Sacrifices, as holy Temples to Thee: O make them ſo by thy Grace and Holy Spirit, that they may be accepted of Thee. Turn in, O Lord, turn in, and dwell in our Hearts, knit them unto thee by Love, that thou may'ſt be wholly ours, and then we ſhall be thine for ever. Acquit us from our Sins, fill us with thy Graces, and fit us for thy Glory. Pity our Infirmities, heal our Imperfections, hear our Prayers, and grant our Requeſts. Bleſs, preſerve, and govern us while we live, and receive us when we die; that ſo with Thee, O FATHER, Thee, O bleſſed JESU, Thee, O HOLY SPIRIT, Three Perſons and One

One God, we may live and reign for ever. *Amen.*

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the ſweet and moſt comfortable Fellowſhip of the Holy Ghoſt, be with us all this Day, and for evermore. *Amen.*

FINIS.

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